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J.N. Hostetter

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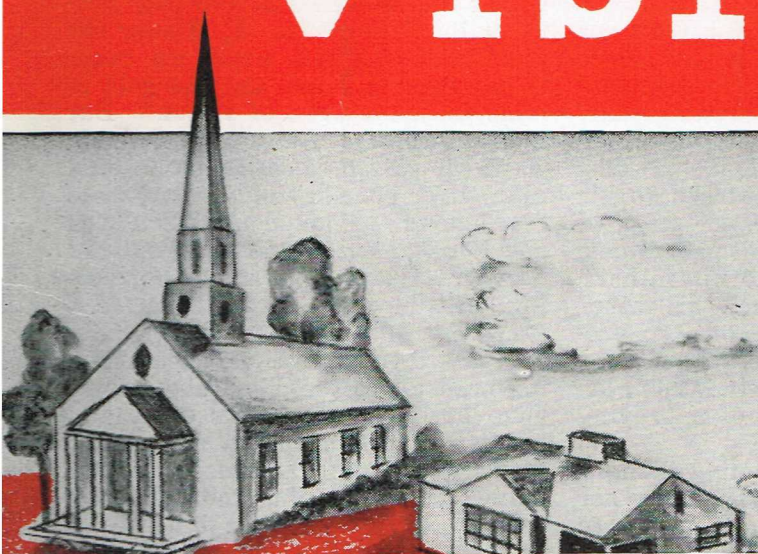
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Evangelical Visitor

June 20, 1955
Vol. LXVIII, No. 13



White Fields

Leroy C. Brown

The fields are white to harvest,
There's much for us to do;
Beyond the seas the need is great
But laborers are few.

For living there is rigid,
Comforts rather rare;
The luxuries are barren,
But needy souls are there.

Who has the faith and courage,
The love and sympathy,
The strength to serve afar,
The trust and charity?

Who wants to feel the touch of God
For serving faithfully?
The fields are white to harvest
Far across the sea.

VOICE OF THE BRETHREN IN CHRIST CHURCH

More Than Worship at the Family Altar

Gordon B. Kemple

THE FAMILY altar is the holy place, sanctified unto God in a Christian home, where the members of a family meet together before God's Throne of Grace to worship Him. This is where the family fulfills the desire of the saint's heart and the desire of the Father's heart as well. "I will praise thee, O Lord, with my whole heart; I will shew forth all thy marvellous works. I will be glad and rejoice in thee: I will sing praise to thy name, O thou most High." Psalms 9:1-2. This pattern, set by the Psalmist becomes the pattern for family worship. Yet, there is more than worship at the Family Altar.

The Family Altar is the place where the supply of family needs is sought from a loving Father. Father and Mother lay hold of the promise of the Lord Jesus in Matthew 6:33, "But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." Children learn the true meaning of Paul's assurance in Philippians 4:19, "But my God shall supply all your need according to his riches in glory by Christ Jesus." These are lessons which children may well learn before many other ones are learned.

The Family Altar is the place where children realize their parents' confidence in God. Children, for most part, will form life long attitudes toward God according to the attitudes of their parents.

The other day a young service man came into the Servicemen's Victory Center in Chicago. He witnessed to one of the personal workers that when he sought to win his father to Christ, he was rebuked with the assurance that his father was an atheist. The young man further stated that this was the beginning of his own acceptance of the foul lie of atheism.

Some time before, this same worker led a boy to Christ with considerable ease. This boy assured the worker that every night he heard his father or mother read God's Word and talk to Him in prayer.

Children will evaluate the worth of seeking God through Jesus Christ for salvation of soul and supply of needs largely as they observe the confidence of their parents in God.

The Family Altar is the place where

children learn that God hears and answers prayer. Next to learning the lesson of one's lost condition and God's glorious salvation, there is nothing of greater importance. Many lives are lived in the lovely atmosphere of prayer because at the Family Altar a lasting impression was made relative to the fact that life's needs find the source of supply through prayer.

Likewise this hallowed place of worship in the home is the place where many of life's tenderest memories are formed, and Christian character is moulded.

It was when the prodigal son "came to himself" that he returned to his father's house. It can be well imagined that the memories of that godly home drew the son's heart to his father's side, and to the One whom his father worshipped. How many modern prodigal sons and daughters have been drawn to the God of their fathers because of the memories of a praying father and mother.

Timothy is an outstanding example of one whose Christian character found its roots deep in a home where God's Word was honored and parental faith was demonstrated. "The unfeigned faith that is in thee," did not come by chance. For this faith "dwelt first in thy grandmother, and thy mother, Eunice" (Timothy 1:15).

Only God can know the tremendous value of family worship in its many and glorious implications in the lives of men and women of every generation. It reaches beyond the value of worship alone, as it becomes the basis for many of life's needs.

The Light

W. O. Winger

John 8:12

JESUS SAID, "I am the light of the world." All other lights had their radius and limit, but the true light from Jesus came, "That they might have life and that they might have it more abundantly."

It matters not what tribe or nation, for as they walk in the light, "They have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin," then poor, needy, enlightened and saved souls cry out, once I was blind but now I see. Fear not meek and trembling Christian of today, Jesus spoke of such as you when He said to common fishermen, "Ye are the light of the world," but what if they had hidden their light under a bushel, in their fishing nets, or perhaps Zacchæus in his big reserve funds? We never

would have heard the thrilling, and challenging account of leaving all to follow Jesus, and of blessed salvation replacing great riches accumulated through greed.

Today the darkness of greed and selfishness is closing down upon us, obscuring the glorious light, and blessed privilege of sacrifice. Men must be roused to the destroying danger of this darkness before they perish with all their wealth. Under the true light of God's word we read, "The silver is mine, and the gold is mine saith the Lord of Hosts." But how sad that so few see it in this way? We sing, "I'd rather have Jesus than silver or gold," but if that were real among us, how could our Home and Foreign Mission Treasuries be in debt with threatening and embarrassing needs on the different fields? The Secretary of a certain Foreign Mission Board told of a time when pressing needs were presented how people gave up their rings, bracelets, and jewelery to be turned into money to forward the mission cause. Do we today let our light shine as we should? May God help us to do all we can in this needy desperate hour. With the time so short, as followers of Him who is "the light" of the world, how shall we escape if we neglect to let our light shine?

Evangelical Visitor

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Evangelical Visitor

For the hard-to-reach try--

Redemptive Friendships

Marie A. Yoder

ONLY A really knotty problem could daunt the naturally buoyant hearts of Jim and Esther Bart. But the silence that hovered in the air now told plainly enough that something was wrong. They were serious and puzzled as they faced each other over empty plates and cups at the close of dinner.

The Barts were new in the community, but as devoted followers of Christ they considered this part of town their responsibility . . . their mission field. And before the first week in their new home had passed, they had learned that their next door neighbor was not a Christian—in fact, that he was even outspoken in his belief that there is no God. Ought they to avoid the family? That wouldn't be too hard. The Marrows apparently weren't eager to have them for friends.

"Let's form a redemptive friendship with them," suggested Jim after a little. "It worked when we were in Crystal City, you know, and it will work in Orton, too."

Esther nodded assent, and even twelve-year-old Gayle who had left the table dropped her new book and came back to hear.

"This may be a tough case," Jim went on, "but for the time being our first task is to show them that we simply want to be their friends. I have a notion they've already put us down as 'churchy' folks because they've seen us leave for service on Sunday mornings and so on.

"They're standoffish," Esther agreed, "but they'll warm up, I'm sure, if we just concentrate at first on being friends."

How did the Barts' plans work out? How did they go about establishing a redemptive friendship? And most important, how can you use redemptive friendships to win the lost in your own community and circle of acquaintances? Let's look in again on the Bart family for some of the answers.

During the weeks which followed Jim and Esther's conversation, the Barts kept their eyes open for little ways of making friendly contact. One

day Esther took Mrs. Marrow a bouquet of her loveliest flowers. Later, on a Saturday, Jim put aside his plans to wash the car in order to help the doctor fix a balky lawnmower. Even Penny Marrow was remembered—with an invitation to Gayle Bart's birthday party.

When Esther cut her hand badly enough to require careful treatment,

any family, for the keynotes of a redemptive friendship are always *friendliness, planning and prayer*. Look for the person God wants you to reach, then seek him out. Learn of his needs and of the things that interest him. If he loves photography, learn something about it, too, and share his interest . . . or, better yet, learn from him. Find some common



it was Dr. Marrow who was called. Jim brought his interest in photography into play one afternoon by showing an intelligent interest in Mrs. Marrow's new camera. Gayle also had been quick to catch the idea of a redemptive friendship. Soon she was walking to and from school with Penny Marrow, though Penny was two years younger.

Long before the Barts felt led to invite the Marrows to take dinner with them, they were liking them very much—and longing that their new friends might know the Saviour. So as they approached the first evening the Marrows were to spend with them, every detail was planned most carefully and the project bathed in prayer.

The Barts' approach is good for

interest, and develop it. And be watchful for an opportunity to help him.

One word of warning. Be sure your friendship is real and sincere. A pretended friendship is cheap and unworthy of a Christian. Develop a genuine liking for the friends you have set out to win. Unless you can care for them as people—be concerned for their daily problems as well as for their souls—you cannot hope to point them to the Lord.

Perhaps it will be some time before your own redemptive friendship with the person next door or the family down the street progresses to the point where you feel led to invite them to be your guests. When that time comes, however, be sure every detail is thought out ahead.

"If Christ Were Here"—"Thy Christ Is Here"

Margaret E. Sangster

Keep the point of the invitation clearly in mind. You are out to do more than be a gracious host—more even than to strengthen the friendship formed. Your purpose is to give your guests a glimpse of the joyous, satisfying life that is yours because you are a Christian, and to build the kind of understanding friendship which will enable you to talk freely with them about their spiritual need.

Anything wholesome and Christian is suitable entertainment—a quiet evening at home, a picnic, a wiener roast, a long drive in the country. But be sure there is something or someone that speaks out clearly for Christ before the guests leave for home.

Perhaps all you can do the first time your friend is with your family is to make your mealtime prayer tenderly personal. But don't be afraid to do that. Sometimes prayer is the match that lights a flame in the heart. It certainly won't do any harm to ask God to bless your guest, be he old or young, and to pray that he may fill the place in life that God has planned for him.

One fatherly gentleman, whose heart overflows with love for his Lord, picked up the family Bible just before his guests left. "Won't you join us in our evening devotions before you leave?" he asked. The question came so naturally that the guests accepted.

For those to whom parties and picnics do not make much of an appeal, you might take your friends to a Christian concert. Be sure it is a top performance, and be frank with them regarding the type of concert they will attend.

If you have grandchildren who can sing, and whose little minds are full of Sunday school songs, perhaps your friends would enjoy meeting them and their parents as part of the special occasion you are planning. A song sung by a tiny child may carry more of the Spirit's convicting power than we think.

If you choose a picnic or a wiener roast, perhaps the camp fire would be the place to drop a few serious thoughts. A certain young people's group in Puerto Rico, whose socials are often spent at the beach, plans something special for the unsaved young folks who always go with them. The hours after lunch, when swimming is prohibited, is their "hour of decision."

Indoor activities aren't hard to plan, either. If a projector is available, you might plan your evening around a Christian film. Many films, with real messages, can be rented at modest prices these days. When your

guests are young people, a family "banquet," where the girls wear flowers and the fellows come with ties, might be a big success. You may have an after-dinner program right at the table, in which some word of testimony or thought from Scripture would speak for Christ.

Include the entire family in such a venture. And don't try to slip through the cheapest way. Even little children will feel that they are helping too if they can add their own pennies to a fund for renting a film or adding to the occasion in some other way. It costs something always, and money sometimes, to win souls.

Of course overtures of friendship are only beginnings. A redemptive friendship must be maintained by

continuing to keep in contact with the individual you are trying to win. Be patient, be prayerful, be persistent. Do not expect results overnight, but trust God to bring your friend to Christ as you obey the Holy Spirit's leading.

Perhaps you feel that you are a failure at impromptu witnessing. Perhaps you have never yet pointed a single soul to Christ. But if you are a Christian—and if you are willing to give yourself, your time, your ability to make friendships, into His keeping—you can lead many to the Saviour through your redemptive friendships.

Selected by Paul L. Snyder of the Youth Commission. Reprinted from Moody Monthly. Used by permission.

If Christ were here tonight, and saw me tired
And half-afraid another step to take,
I think He'd know the thing my heart desired,
And ease that heart of all its throbbing ache.

If Christ were here in this dull room of mine,
That gathers up so many shadows dim,
I am quite sure its narrow space would shine,
And kindle into glory around Him.

If Christ were here, I might not pray so long,
My prayer would have such little way to go;
'Twould break into a burst of happy song,
So would my joy and gladness overflow.

If Christ were here tonight, I'd touch the hem
Of His fair, seamless robe, and stand complete
In wholeness and in whiteness; I who stem
Such waves of pain to kneel at His dear feet.

If Christ were here tonight I'd tell Him all
The load I carry for the ones I love—
The blinded ones, who grope and faint and fall,
Following false guides, nor seeking Christ above.

If Christ were here! Ah, faintless soul and weak,
Is not the Master ever close to thee?
Deaf is thine ear that canst not hear Him speak;
Dim is thine eye His face that can not see.

Thy Christ is here, and never far away;
He entered with thee when thou camest in;
His strength was thine through all the busy day;
He knew thy need, He kept thee pure from sin.

Thy blessed Christ is in thy little room.
Nay more, the Christ Himself is in thy heart;
Fear not, the dawn will scatter darkest gloom,
And heaven will be of thy rich life a part.

A Scriptural Study On Prayer

*Resume of the Topic Discussed by Bishop Luke Keefer
at the Ministers' Seminar, from the Book of Daniel.*

THERE IS little question but that Daniel was one of the great "prayers" of the Old Testament Dispensation. Prayer, to him, was more important than eating—than life itself. When he was put to the test, he was willing to give up his life rather than give up his prayers. It will doubtlessly be helpful to all of us if we consider together just what the secret of Daniel's victorious prayer life was.

The first thing we notice is that Daniel persisted in maintaining a personal tie with God. He was a man of purpose and his purpose was to keep his heart and life pure and holy before God. And, in order to insure his resolutions, he formed the habit of praying three times daily. If any of us think that Daniel was different from us and perhaps a little "super-human," it would be reasonable to conclude that he had less need for prayer than we do. In actuality he was much the same, but his God, to him, was greater.

He "dared to be a Daniel!" He fearlessly proved his God. He was in no sense presumptuous and demanding that God would save his life, but he knew that his God could and would save his life if He so desired. Therefore, it is not surprising to us that his prayers were vibrant with praise to his Jehovah.

When we see him in moments of distress, his prayer life, which had become a settled pattern of his day's activities, remained the same as it was before. He prayed "as he did afore time." Even though he knew that jealous schemers were plotting against his life, and were pointing out his prayers as rebelling against the king, he calmly prayed. He had so well acquainted himself with the trials of prayer in the serene hours of day, that when the night of severe testing came along, he walked those same paths with assured confidence. And therein lies one of his great secrets.

But prayer was more rewarding to him than to give him a personal tie with his God and to bolster him in moments of distress. He also re-

ceived direct revelation from God. When the so-called wisemen of the entire nation were proven incompetent in the hour of need, Daniel, by means of direct communication with God, was the man of the hour. Ministers of the Gospel today are most unable to meet the problems at hand unless they are in a position to receive revelation from God. That revelation comes only to men of prayer.

It is interesting to notice that all of Daniel's prayers were answered. What a challenge in a day when men are believing less and less in the actual value of prayer! May the ministers of the Brethren in Christ Church see the possibilities which lie before them.

Another aspect of Daniel's prayer life was his intercession for the people of Jerusalem. As he intercedes, he contrasts God with Man, and finds that God is most righteous and holy, and that Man has not one good thing to recommend him. As Daniel ponders on this fact, he sinks into utter humility, and identifies himself with the wayward people. He does not say, "They have sinned," but "We have sinned." Therein he has discovered the secret of true intercession. He considers himself as one of the sinners and prays as though his own soul were at stake. One is reminded of Moses when he pled for his people and begged God to slay him rather than the sinning people. This is the pastor's unique position. He identifies himself with the worst sinner in his congregation and prays as fervently for him as though he, himself, were the sinner.

And finally, in the tenth chapter we notice one of the delightful rewards of persevering prayer. Daniel had been in great heaviness, and had spent a number of weeks before God. He then heard the voice of God speaking to him, and then he felt the hand of God touching him! Could anyone possibly imagine a greater thrill and blessing than that which most certainly would accompany the experience of being touched by the hand of God?

If men of God today gain the comprehension of the great Jehovah which Daniel had, they also will get on their knees, and they, to, will be able to reach the skies. They will be strong in stress, they will revel in revelation, they will take interest in intercession. In fact, they will find themselves in the midst of exploits like Daniel of old.

—Paul Hostetler

Religious Training for Youths

J. Edgar Hoover says:—

The case histories of juvenile delinquents reflect, for the most part, a total lack of religious training. It is religious influence in the early years of youth which largely contributes to moulding a firm and strong character. Where this influence has been established along the lines of instructing youth in the basic tenets of Christianity, the end product has usually been a man devoted to his God, his country, his family and to the well-being of his fellow men.

Conversely, a dearth of religious training early in life has too often resulted in a maladjusted, discontented individual whose selfish thoughts for his own welfare are placed by him above the common good. Quite frequently it has made him an easy prey to the influence of the criminal element in our society. In short, the lack of religious training has many times made the child a delinquent. The tragedy of it all is that *today's criminals were yesterday's delinquents*. The hardened criminal of our day did not so become over night. His career was fostered in youth. The path of delinquency leads but to a life of crime unless backed by proper home and religious environment.

Society would have been saved millions of dollars in property, countless innocent lives would have been spared, as well as the lives of the criminals themselves, if in their early youth someone among their families or relatives, their church, school or local civic organizations had instructed them in the fundamental truths religion provides. If our young people of today are taught the Supreme Law of the love of God, then perhaps lives that might otherwise be devoted to the destruction of the social order will be productive of untold blessings, both for them and for the society in which they dwell.

—In Child Evangelism Fellowship

It is a real pleasure to introduce to the readers of the *Evangelical Visitor* one of our Hebrew Christian friends whom we have learned to know and appreciate since we came to the land of Israel. We are also pleased to present with the author's consent this message written by Mr. Blum. This message will give some understanding of what it means to be a Hebrew Christian.

A few words about the life of Mr. Blum may be of interest. Jacob Blum was born in Israel. His mother was a Gentile and his father a strict Jew. When Jacob was but a youth he was given a New Testament. One day he confessed to his mother that he liked to read the Testament and felt it was the answer to his soul hunger. It was then his mother confessed to him that she knew what he was feeling. For when she was a young lady she was a Christian and later

forsook Christianity to marry a Jew and all these years she was living with a smitten conscience. His mother encouraged Jacob to follow the light of the New Testament but not to tell his father.

After some years he could keep it no longer to himself. Jacob confessed to his father what he was doing. As a result it meant that Jacob had to make his choice to forsake Christ or leave home. He left home and travelled and studied in Europe and other places until he received his Doctor of Philosophy degree. He married a Holland Dutch girl. They are now living in Israel and serving under the Hebrew Christian Alliance group in Chicago, Illinois. He spends most of his time making personal contacts and visiting kibbutzim, which are communal Jewish settlements.

—Jesse F. Lady

What is a Hebrew Christian?

Jacob Blum, Jerusalem, Israel

THE PEOPLE of Israel in our tender young State have been drawn from many and diverse backgrounds; and they are now in process of becoming a strong and unified nation, despite all their difficulties. One question frequently asked among them is: "What is a Hebrew Christian?" To the Jewish mind an anomalous situation is created when a Jew makes a claim to being a Christian. A clear answer to the question will provide a better understanding among all our people everywhere.

As a prelude to the answer, let us first consider the terms *Jew* and *Gentile*. Briefly, a Jew is a person born into a Jewish family, a descendant of Abraham the Hebrew, through Isaac and Jacob and the twelve sons of Jacob, according to the *Tenach* (O. T.). He is a member of the Jewish race quite apart from choice or anything he is or does. Whatever land he may live in, he is nevertheless a Jew by race.

A Gentile is a person who is born into a non-Jewish family. He may be an American Gentile, or French or German or Russian or of any other nation, but he is ever and always a Gentile by birth.

A Christian, on the contrary, is a term which denotes *choice*. It denotes one, whatever his race, who has *chosen* to be a follower of Christ. Contrary to popular thought, no one was ever *born* a Christian, altho he may have been born into a Christian environment. People of any race may *choose* to become followers of the Lord Jesus Christ and thus become

Christians. The first Christians were all Jews; and their Lord and Leader had a Jewish mother. In spite of persecution, even unto death, the early Christian Jews successfully propagated their faith in Jesus as Messiah and Redeemer. As a happy Gentile once said: "If we are wrong, it is the fault of you Jews, for you started us off in this way."

It is a sad fact that there are many counterfeit Christians among Gentiles who have never had a vital faith in the supernatural power of the Lord Jesus Messiah to transform the lives of believers, altho they may have been reared in or been touched by Christian families and thus have made profession. There are Jews also who are Christians only in name, and who bring reproach upon Christianity because of a hypocritical effort to conform to their environment or because of a lust for financial gain. Nevertheless, these counterfeits do not invalidate *genuine Christianity* which is set forth in Brith Hachodesh (New Testament) and exemplified in those possessing a living faith.

What is the status of a Jewish Christian? Since the establishment of the State of Israel, this question has become of great importance. Does the fact that a Jew believes in Jesus Christ and has not been baptized, mean that he automatically has ceased to be a Jew? This view is contrary to the words of our rabbis of blessed memory who taught that every Jew has a part in the world to come which Rambam explains thus: "Although a Jew has sinned (that is,

has become an apostate), he is still a Jew."

The Jewish Christian is a one hundred per cent Jew. From the religious viewpoint, he has not ceased to be a Jew (were such a thing possible), for he has not adopted a strange religion nor repudiated the Torah. On the contrary, he has embraced the completion of Israel's religion. For Judaism from the beginning was founded for the Messiah. Without Him Judaism is a frame without a picture, a body without a head, a society without significance. Notice how full of reference to Messiah are the Jewish prayers. With faith in the Messiah, the Christian Jew is indeed a complete Jew. The Christian Gentile by contrast, has repudiated his heathen background, has believed in the Jewish Scriptures and has embraced the Jewish Messiah, as foretold in the Old Testament and revealed in the New.

The Christian Jew or Jewess believes whole-heartedly that Jesus, blessed be His Name, is indeed the Messiah whom the prophets foretold, and for whose coming our fathers watched, hoping that God would raise up One from the seed of David to deliver His people. He believes that Jesus of Nazareth is indeed the Shiloh of whom our father Jacob prophesied when he said, "The scepter shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and unto him shall the gathering of the peoples be" (Genesis 49:10). At the time when Jesus came, the scepter *did* depart from Judah and people from all nations did gather themselves unto Him!

A Christian Jew believes that Messiah has suffered and died for the sins of the world as said the prophet Isaiah: "Surely he hath borne our griefs and carried our sorrows: yet we did esteem him stricken, smitten of God and afflicted. But he was wounded for our iniquities, the chastisement of our peace was upon him and with his stripes we are healed. All we like sheep have gone astray, we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all" (Isaiah 53:4,5).

The Jewish Christian believes that Messiah has risen from the dead on the third days as it was prophesied in the *Tenach*: "For thou wilt not leave my soul in hell (Sheol, the nether world), neither wilt thou suffer thy holy one to see corruption" (Psalm 16:10). He further believes that Messiah has ascended to heaven, from whence He will return to us in

the last day to rule in righteousness and peace over a world set free. "The Lord said unto my Lord," wrote David, "Sit thou at my right hand, until I make thine enemies thy footstool" (Psalm 110:1).

Moreover the Christian Jew believes that Jesus, the Messiah, has personally forgiven his sins, when he came seeking in faith, and has imparted to him eternal life in the Holy Spirit; and he has experienced love, joy, peace, and hope which he has never before known. He has seen the prophecies of the Old Testament fulfilled in the New Testament and has experienced in his own life many of the promised blessings. The remainder he confidently believes will be experienced, as promised, when Messiah Jesus returns as King.

What effect do these beliefs have upon his relations with his fellow-Jews? From a national standpoint, the Christian Jew is not a deserter, as some Jews say. He has not broken ties with his nation, nor with its past. He has not passed over into another camp. He has already attained to the position to which other Jews will yet come as it is written: "And I will pour upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and supplication; and they shall look unto me whom they have pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him as one that is in bitterness for his first-born" (Zechariah 12:10). Again: "And so all Israel shall be saved, as it is written: There shall come out of Zion the Deliverer and shall turn away ungodliness from Jacob" (Romans 11:26; Isaiah 59:20).

The Christian Jew enthuses over the State of Israel. Shall he not rejoice when he sees his people, who have been scattered and persecuted throughout the world, now returning to the land which the Lord caused their fathers to inherit according to His promise? His heart rejoices as he sees his people, who were forced to be the peddlers among the nations, now becoming a normal people, sitting again "under their own vine and fig tree," turning the wilderness into a fruitful field, digging wells in the desert to water the parched ground, speaking their own language, the language of the Torah, and singing their own songs.

Christian Jews want to be recognized as true Jews and as an inseparable part of their nation. They merit the confidence and love of their brothers, the children of Israel. Many of them participated in Israel's War

for Liberation. Many even came from other lands to enlist in the army, and they were received with open arms. Many are taking part in all branches of the work of building up the Land. Even if their brethren treat them with enmity and seek to deprive them of their just rights and privileges in a democracy, Jewish Christians must refuse to relinquish these rights and must continue their efforts to be recognized as true Jews. If they should fail to persist in these efforts, then they would indeed be proving that they are apostates who have lost the spiritual roots of Judaism, as many of their people think.

How can a true Christian Jew forsake his brothers? Hear what the greatest of all Christian Jews, the Apostle Paul, wrote: "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: who are Israelites: to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the Law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh, Christ came, who is over all, God blessed forever. Amen." (New Testament, Romans 9:3-5). Jesus Himself said: "For salvation is of (i.e., from) the Jews" (John 4:21).

This loyalty of Christian Jews to their own people does not hinder the wonderful fellowship of all true believers in Jesus Christ—God forbid! The Jewish Christian is thankful also

for God's grace in permitting him to belong to this People, of whom all the prophets declared that they would return to their land and be a blessing to the whole world (Genesis 12:1-3). His heart burns within him at the first signs of the fulfillment of these ancient prophecies, knowing that a blessed future is assured to the people of Israel, and already with the eye of faith seeing that future realized.

Because he has come back to the God of his fathers in a real way, the Christian Jew can effectively combat anti-Semitism, for he is both Christian and Jew; and he can show that Christianity and anti-Semitism are diametrically opposed to each other. His own faith in Jesus as Messiah can win him a hearing from the Gentiles; and he can work to give them a correct view of Israel. The importance of such ministry on Israel's behalf is indeed great.

The religious freedom which the government of Israel as a democratic state has proclaimed must be demonstrated in the case of Christian Jews. Along with his contribution of enthusiasm and hard work, he should be free to proclaim the Good News of Jesus as Messiah-Redeemer and soon-returning King. Where should such a testimony be more acceptable than in their own land where there need be no fear that Jews believing in Jesus, blessed be His Name, will be assimilated among the Gentiles?

Furthermore, the Christian Jew understands the world-wide mission of Israel to be the spreading of the light of the Torah and the preaching of the Gospel of the Messiah in the last days to the ends of the earth (Genesis 12:1-3; Isaiah 27:6; Isaiah 43:21; Revelation 7). He knows that to fulfill this mission, the Jews must come back to a vital faith in the God of Israel and in the true Messiah.

Finally, the Christian Jew because of his faith can be an encouragement among his own people, many of whom do not carry in their hearts the comforting messages of the Holy Scriptures as he does. Because of his Messianic hope, he is sure that despite serious obstacles, Israel will succeed in building up the land and the State. The present regathering is what true Christians of all nations have been anticipating long before the days of Herzl. Christian Jews, nourished upon the promises of God, know that God is regathering the sons of Israel to their own land, to which Messiah Jesus will return to be their King and King of kings. The day of Messiah's glorious reign is drawing near. Hallelujah! Praise the name of the Lord!





“Never Man Spake Like This Man”

Rev. V. K. Snyder, Ministers' Seminar, Ft. Erie, Ont.

Text, Jno. 7:46

THE OFFICERS that arrested Jesus, after they listened to His discourse, said, “Never man spake like this man.”

As we lift up Jesus, God is glorified. Jesus had a three-fold ministry:

1. He went about teaching, preaching, healing. We may not accomplish a healing ministry in the same way that Jesus did. Our responsibility is to accomplish a preaching and teaching ministry in our generation that will glorify God. Jesus said to His disciples that they should do greater works than He did.

Peter, so vacillating even in the presence of Jesus, under the unction of the Holy Spirit had a great ministry. Paul, was used to turn thousands to Christ.

The ability of Jesus was recognized even by His enemies. The Jews said, “We know that thou art a teacher come from God. He was the Master teacher. To Nicodemus, a theological professor, Jesus spake on a theological level. The New Birth was theological truth. He always accommodated His teaching to the understanding of the person to whom He was speaking.

To the woman of Samaria He used the medium of truth she could well grasp. She was familiar with water. He taught her of the Living Water. A hungry multitude fed miraculously received a spiritual lesson on “I am the bread from heaven.”

In the Sermon on the Mount, this peerless Teacher, in the short space of one hundred verses opened at least sixty different subjects. People marveled at the wisdom with which He spake. As a teacher, “Never man spake like this man.”

He is our example that we should be faithful in our ministry whether we speak to many or to few. In the great discourse to Nicodemus He speaks of Moses, whom he knows, and the revelation goes deeply into Redemption, to the great fact that Jesus was cursed for our sakes. Here was the Great Teacher, proclaiming great truth to a congregation of one. What would you do? He preached divine truth to a congregation of one or thousands.

The woman of Samaria heard one of the greatest discourses ever preached.

Give the Word of God. There is nothing like it. Folks are hungry for it.

Jesus did some things different than we would have done. He started to preach in the synagogues, and when there were too many people He went out into the fields. He entered a boat. He had words of wisdom, counsel, and of heaven.

One of the reasons He was so effective was that He spoke by parable, of things with which people were familiar; sheep and shepherd, birds and flowers, sowing and reaping. He used earthly stories and gave them a heavenly meaning, illustrating divine truth. A lad left his playmates and followed Jesus to hear the stories He would tell. While the illiterate could understand, He also spoke so profoundly that the intelligent could not understand. He spoke to interest His audience.

Sometimes people sit before a preacher fighting, but not fighting the good fight of faith. Jesus preached in such a way that people couldn't go to sleep. Imagine the multitude so interested they would go three days

without food.

This Man preached with authority. No wonder the people listened. He didn't need to say, “I think so.” He was truth. When He spoke of Heaven, He had been in the abode of Deity. When He spoke of Hell, He knew. He spoke more on that subject than on any other in the New Testament.

One of our weaknesses is that we make the Bible figurative when we ought to take it literally. Jesus said we had better lose any vital member of our body, than to be lost in Hell.

We must follow the leading of the Holy Spirit.

He not only preached by parables. He spoke of repentance, forgiveness, sincerity, obedience, and righteousness; great truths men are hungry for in these closing days of the ministry of the Holy Spirit. We must study what the Word of God has to say about the Holy Spirit. We must not neglect this truth, but we must not over-emphasize it. Some have magnified the Spirit above Christ. This is erroneous. God honors teaching concerning the Holy Spirit.

Open the Word; go everywhere in it preaching the Gospel. If persecuted in one text flee to another. When divine truth takes hold in the heart and life of an individual we cannot tell how far that truth will go.

These great truths, Jesus preached effectively.

As the Great Physician He spoke as never man spoke. He never had to pray to the Father to perform some miraculous work. He had power within Him. The hands of Deity are tied by our unbelief. There is no limit to what God can do if there is corresponding faith.

Demons could not stand before Jesus. They were vexed in His presence. They could not keep silence. They were powerless before Him. The raising of Lazarus demonstrates His power over death; Jesus spake only three words, “Lazarus, come forth.” He had said, “I am the Resurrection and the Life: he that believeth in Me, though he were dead, yet shall he live.” If He had not said, “Lazarus,” all the dead would have come forth. In Mt. 27:51-53 is an incident that is often overlooked. When the veil of the temple was rent in twain . . . the graves were opened and many bodies of the saints . . . came out of the graves after His resurrection.”

He had resurrection power in His very being. The crowning miracle of the Great Physician was not the healing of the body, but the healing of the soul, and the giving of eternal life.

Reported by C.R.H.

In Retrospect

Our 1955 readers might enjoy knowing who the Editorial Staff was in 1905.

Please note the subscription price of our paper has not risen as high in 50 years as most commodities have.—E.J.S.

EVANGELICAL VISITOR

A Semi-Monthly Religious Journal

For the exposition of true, practical piety and devoted to the spread of Evangelical truths and the Unity of the church.

Published in the interest of the church of the Brethren in Christ.

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George Detwiler, Harrisburg, Pa., Editor
Elder W. O. Baker, Louisville, Ohio, Elder
M. H. Oberholser, Culberson, Pa., Associates
Geo. Detwiler, Office Manager

Editorial report of Conference of 1930 as given by Eld. V. L. Stump. Time marches on.—E.J.S.

EDITORIAL

The yearly gathering of the Church which took place this year at Air Hill Church near Chambersburg, Penna., is again a matter of history. Having been called away on account of a death we were only privileged to attend the opening sessions of Conference and in the absence of additional information this report is necessarily brief.

The place of meeting was an ideal one in every respect and the Brethren of North Franklin District did not spare any pains in making preparations and planning for the comfortable entertainment of Conference. The Air Hill Church is a large edifice and with a full basement they were able to plan and entertain all Conference delegates in a very systematic and satisfactory manner. The problem of feeding the many hundreds who attended these services in a stupendous task and requires a lot of energy and food. If the writer were to offer any criticism it would be that there was too much of the many good things spread on the tables to minister to the physical comforts of the attendants.

All Conference sessions were well attended and there were over-flow meetings held at different times during this gathering. Two large tents were hooked together and this provided a splendid place for the ministry of the Word. Some definite results are reported having taken place during these meetings. The spiritual tide seemed to run high and we are grateful indeed for the well arranged programs, all of which goes to make Conference worth while.

It is estimated that there were nearly 10,000 people on the grounds on the Lord's Day. This truly is a wonderful opportunity for the spreading of the Gospel truth and

ministering to the spiritual needs of the multitudes.

On Friday morning the business sessions of Conference were opened by the retiring Moderator and an election for Moderator was held which resulted in the choice of Bishop C. N. Hostetter, Moderator; Bishop M. G. Engle, 1st Assistant Moderator; and Bishop L. O. Musser, 2nd Assistant Moderator. After a short and very practical address by the Moderator-elect, the Conference proceeded to business.

Space will not permit us to detail even the little we gleaned from the short time spent on the grounds. We wish, however, to make mention of one particular number. The presentation to Conference of the Committee's work of the compilation of a Biblical Primer. The work intended for the instruction of children in matters pertaining to the belief and practice of the Church. The Committee's work was well done and showed careful thought and arrangement, and if our information is correct the work will soon be published and placed in the hands of the Brotherhood. This truly is a step forward, and the Primer when available should be used to the utmost advantage in the training of young minds and the doctrinal teachings of God's Word.

After an extra session on Monday night Conference adjourned to meet in the Notawa District, Canada in June, 1931, D. V.

Your Restrospect Editor now has access to some Evangelical Visitor files of fifty years ago. These columns will frequently have interesting items written one half century past.

The following editorial is a part of a report given by the Editor Eld. George Detwiler of the Conference of 1905 at Smithville, Ohio and appeared in the June issue. The Pennsylvania brethren may read with interest the comments on transportation. Did history ever repeat itself?—E. J. S.

EDITORIAL

General Conference

Since our last issue this important convention has come and gone, and its legislation has become a part of the history of the Brotherhood. It was our privilege to be present at nearly all of the sessions, and can bear testimony to the general unity and good feeling prevailing.

A call had been issued to the Mission Boards and Publication Board to convene for business the day previous to the convening of Conference. Consequently a large number of the brethren went a day earlier than on former occasions. The Pennsylvania delegation, a company of about fifty persons, left Harrisburg at 11:45 a. m. May 15, in a special car furnished by the Pennsylvania Company. While the company appreciated this courtesy, there was nevertheless a feeling that we were entitled to a more comfortable car, and more modern in its equipments.

Our route was over the Pennsylvania lines via Pittsburg. The romantic scenery, including the famous horse-shoe bend, was enjoyed much by the company, some of whom had never traveled over this route. Without any special circumstance on the way, we landed safely at Smithville Station, Ohio, at about midnight, and were cared for by brethren living nearby.

We found the weather decidedly cool, and the previous week had been rainy, and continued so during the week. The small number of members of the church in the near neighborhood had their hands quite full in taking care of the large number of visitors, but they did it nobly, and were generously assisted by those of sister denominations of the community. The church in which the meetings were held was taxed to its capacity during most of the time.

The gathering brought together a large company of brethren and sisters from all over the country from Eastern Pennsylvania to California, from Northern Michigan and from Canada, church officials and also many lay members. A goodly share of Canadian visitors were young people, and we could truly rejoice over the fact that so many have started in Christian service in early life.

The organization of Conference was effected by electing Bishop W. O. Baker, of Louisville, O., as moderator, Bishops J. N. Engle and B. F. Hoover, assistants. Bro. S. R. Smith being permanent Conference Secretary, had for his assistants the brethren, M. L. Hoffman, W. J. Myers and A. Z. Hess. As Bro. Smith had, under the new arrangements, arranged and tabulated whatever business that should appear before Conference, and had prepared a convenient programme for distribution to all the members of Conference, the work was much expedited. We believe all were convinced of the need of employing every convenience possible to make the business of Conference go forward with dispatch. It is well to carry on the business end of the church according to business rules.

The Eight Points of Life

These eight points of successful living are subscribed to by many sociologists. They may not be as famous as the historical "Fourteen," but they are nevertheless equally important as a war preventative, either international, sociological, or domestic:

1. Don't contradict others, even if you know you are right.
2. Don't be inquisitive about the affairs of even your most intimate friends.
3. Don't underrate anything because you don't possess it.
4. Don't believe that everybody else in the world is happier than you.
5. Don't be rude to your inferiors in social position.
6. Don't repeat gossip, even if it does interest a crowd.
7. Learn to hide your aches and pains under a pleasant smile.
8. Learn to attend to your own business. This is especially important.

—Zion's Herald

A Little Parable for Mothers

Temple Bailey

THE YOUNG MOTHER set her foot on the path of life.

"Is the way long?" she asked.

And her Guide said: "Yes. And the way is hard. And you will be old before you reach the end of it. But the end will be better than the beginning."

But the young Mother was happy, and she would not believe that anything could be better than these years. So she played with her children, and gathered flowers for them along the way, and bathed with them in the clear streams; and the sun shone on them, and life was good, and the young Mother cried, "Nothing will ever be lovelier than this."

Then night came, and storm, and the path was dark, and the children shook with fear and cold, and the Mother drew them close and covered them with her mantle, and the children said, "Oh, Mother, we are not afraid, for you are near, and no harm can come," and the Mother said, "This is better than the brightness of day, for I have taught my children courage."

And the morning came, and there was a hill ahead, and the children climbed and grew weary, and the Mother was weary, but at all times she said to the children, "A little patience, and we are there." So the children climbed, and when they reached the top, they said, "We could not have done it without you, Mother." And the Mother, when she lay down that night, looked up at the stars, and said: "This is a better day than the last, for my children have learned fortitude in the face of hardness. Yesterday I gave them courage. Today I have given them strength."

And the next day came strange clouds which darkened the earth—clouds of war and hate and evil, and the children groped and stumbled, and the Mother said: "Look up. Lift your eyes to the Light." And the children looked and saw above the clouds an Everlasting Glory, and it guided them and brought them beyond the darkness. And that night the Mother said, "This is the best day of all, for I have shown my children God."

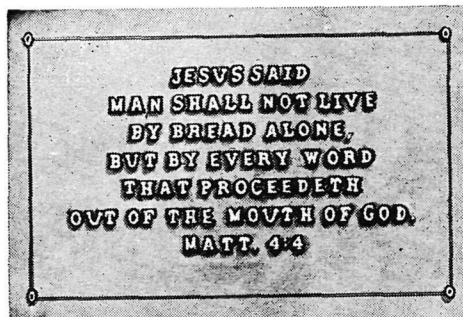
And the days went on, and the weeks and the months and the years, and the Mother grew old, and she was little and bent. But her children were tall and strong, and walked with courage. And when the way was hard, they helped their Mother; and

when the way was rough, they lifted her, for she was as light as a feather; and at last they came to a hill, and beyond the hill they could see a shining road and golden gates flung wide.

And the Mother said: "I have reached the end of my journey. And now I know that the end is better than the beginning, for my children can walk alone, and their children after them."

And the children said, "You will always walk with us, Mother, even when you have gone through the gates."

And they stood and watched her as she went on alone, and the gates closed after her. And they said: "We can not see her, but she is with us still. A Mother like ours is more than a memory. She is a living Presence."



"God's Purpose and Plan for Your Life"

J. T. Ginder

(A Grandpa's admonition to his posterity)

Dear children and grandchildren, you belong
To Christ, who can make your life
pure and strong;
Grandpa and Grandma happy greetings extend
To you with best wishes that never end.

Unto good works you have been created,
So keep your heart always to Christ related;
As in His ways you carefully walk,
In all your doings and all your talk.

God for your life has a definite plan,
Then seek it as carefully as you can;
He will show you the path to heaven,
And will keep you if all to Him is given.

For this the Saviour has come to provide,
He rose and ascended after He died;
He is the Life, the Truth, and the Way,
That we may have victory day by day.

The Word of God to us He has given,
That we might know the way to heaven;
May we on its promises constantly feed,
As those blessed pages we prayerfully read.

When Jesus Christ to heaven went,
The Holy Spirit to earth He sent;
That we should vision and power receive,
May we this Comforter never grieve.

'Tis so restful and sweet for us to be
From condemnation and guilt set free;
With God and heaven in close relation,
We have peace and joy in God's habitation.

In Psalm one hundred and twenty-one,
The Lord has promised to keep His own,
What rest and security lay in store,
For those who trust Him forevermore.

Then when our work on this earth is done,
And through our Christ the last victory won;
Ready to walk on the streets of pure gold,
We shall enter His presence with joy untold.

Oh then to be with the bloodwashed throng,
Joining with them in Redemption's Song;
With our family circle broken never,
Singing and praising our Saviour forever.

By selecting this article for publication, Sister Annie Winger confirms the truth of the conditions arising out of this heathen practice. "It happens in Rhodesia."

Lobola -- A Native Custom

LOBOLA—a contract of marriage effected by the handing over of some present of goods or of an agreed number of cattle on the part of the intended husband's people to the father or guardian of the bride elect." That's what the Zulu dictionary reads, but what a lot can be hidden in a few words. Although this custom is recognized alike by heathen and Christian, who can say what heartache and abuse is legalized by this native custom of South Africa?

Two cases have come before us in the last few months. There have probably been many more out in the bush.

Busisiwe was young and pretty. Mbango was older but had no cattle or money for the *lobola*. In a surprisingly short time Mbango found the necessary money by borrowing from all who would lend, \$30 here, \$15 from this one, \$5 from another until the price was met. They were married. Soon the greatest blessing of a Zulu bride came to their home, a little boy. Then a wee girl followed. But it was the years of hot sun and little rain. The family lived in poverty and the debts were not paid. After two years Mbango had to leave to find work in the towns. When he came home one week after a long absence he found the family had no food. The gardens had been a failure and the little they had reaped was finished. After a short weekend at home he left again promising to come back in two weeks with food. That week he was murdered as he stepped off the bus at the railhead.

Neighbors went to Busisiwe with the news. The following day we met the pitiful procession as they brought her back to live near the mission in the old grass hut they had abandoned the year before. Six women carried everything she owned, including the

two babies. There was no food to be carried! The church helped her with food and the men repaired her hut. Life went on.

But the food gave out and who had any more to share in the time of famine? We needed someone to work on nights at the hospital and the babies could be looked after with the orphans. So it was arranged that Busisiwe come to work for us.

Now in less than two weeks her family arrived to talk over her future. All the debts suddenly came to light and some settlement must be arranged. By Zulu custom the nearest male relative of Mbango inherited all his possessions—and his debts. What possessions did he have?—a pretty wife and two lovely children. The man is a heathen. "Yes," he said, "I'll pay the debts but Busisiwe must come to me. She is mine."

We poor white people don't always hear what is going on. Busisiwe came to me saying she must send her little boy away. "I need the money for his food," she explained.

"But why?" I asked. "Your child needs you. Surely that little money is nothing to having your child with you."

"Nkosazana, I owe a lot of money, to Gumede, to Nxumalo, and to many others. Mbango owed much money and I must pay his debts."

"Busisiwe, you don't need to pay those debts. Where is Mbango's brother? He will have to pay."

"Yes, but then I will have to be his wife, and he already has three wives. I am a Christian, I cannot do that, I must pay the debts."

So she is paying. She gets \$6 a month for wages. Her child is miles away with a relative and she hopes to pay off this debt of \$150 still remaining of the *lobola* money—the bride's price!

Then there was Selina who came to us about six weeks ago. She is fourteen or fifteen years old. At the back door she said simply, "I want to go to school." Yes, she had run away from home. Why? Because they wanted her to get married and she didn't want to—to a heathen.

She started school in the first year although the term was almost finished, while we waited for her people to come for her. Her mother came first to take her home. Stalling for time we said the matter must be talked with her father. When the father came, both male missionaries and the native pastor were absent. I innocently said that I, being a woman, had no authority to send the girl away if she refused to go. She promptly refused. The father was furious. He had already received \$60 of the *lobola* money. The girl must go.

She is still here—but for how long? And what hope has she? Unless the money is repaid, and certainly her father is in no mood to repay it, she is bound now for life.

Are these exceptions? Perhaps. But certainly they are not unusual. Women have no rights. They are submissive as a general rule, to their fate. Only the Gospel gives courage to rebel.

"Mama, do you want to follow the Lord Jesus?"

"Yes, I do, but my husband will not agree to it."

There is no further answer in her mind. She has been bought at a price—body and soul. Often a woman is not even consulted until the matter is already settled.

Bought with a price! We know of Another who bought these souls with His own Blood. Pray for them that He may break through their darkness and claim His own.

The South African Pioneer

New Testament "Firsts"

1. The first message at the birth of Christ was a missionary message. Luke 4:18-21
2. The first coming of Christ was a missionary work. Luke 4:18-21
3. The first disciple, Andrew, was the first missionary. John 1:41
4. The first prayer Christ taught men was a missionary prayer. Matt. 6:10
5. Christ's great reason for Christian love was a missionary reason. John 13:35
6. Christ's great reason for unity was a missionary reason. John 17:21
7. The first message of the risen Lord was a missionary message. Matt. 28:10
8. The first command of the risen Lord to His disciples was a missionary command. John 20:21
9. The first apostolic sermon was a missionary sermon. Acts 2:17, 39
10. Our Saviour's last words on earth were a missionary command. Acts 1:8
11. The second coming of Christ is to be hastened by missionary work. Matt. 24:14
12. And the last words of the departing Saviour should have first place in the lives of His followers. Matt. 6:33

—Andrew Murray

True holiness is not only believing in righteousness, but it is behaving righteously.

—C.R.H.

Removing the Stone of Prayerlessness

T. Richard Dunham

A PRAYERLESS church is a powerless church. Two things must be prominent in the life and ministry of any church worthy of the holy name it bears. There must be reading and study of the Word, that God may speak His will to His people, and there must be intercessory prayer that God's children may make their requests known unto an All-wise, Heavenly Father.

At the grave of Lazarus, Christ did not raise a man from the dead until those who stood by removed the stone from the mouth of the tomb. It was surely not harder to roll away the stone than it was to raise a man from

the dead. The removing of the stone was something that men could do, and there are many things that could be wrought today if Christian people would but roll away the stone of prayerlessness and lay hold of the strong arm of God to finish the uncompleted task. "The fervent effectual prayer of a righteous man availeth much." The stone of prayerlessness in the church is like a gravel in a shoe or a sand in the eye, to God.

Precious souls for whom Christ died are still outside the fold. They cannot come to Christ until the Father draws them by the Holy Spirit. The Holy Spirit uses the word to pierce the hearts of Christ-rejecting, unconcerned and thoughtless people: therefore our Lord has bidden us, "pray the Lord of the harvest that He send forth reapers into the field."

We are told to "pray one for another," "pray without ceasing," "pray everywhere," and to "watch and pray." When Lot was in danger at Sodom, Abraham prayed. When Daniel was in the den of lions, he prayed. When God was put to test against the heathen gods, Elijah prayed. When David had gone down in defeat and felt the sting of conviction, he prayed. When Moses realized the sin of Israel and knew that judgment must inevitably follow, he prayed for their forgiveness with love and passion for their souls that is rarely seen. Paul the Apostle prayed for Israel in the same way, and when Peter was imprisoned the church prayed and he was miraculously delivered.

PRAYER CHANGES THINGS. If things are not being accomplished in your church to please God in the salvation of souls, pray in secret. Pray with others in their homes, in their offices, and in special gatherings. The pastor's best helpers are those who pray best. "Take ye away the stone."

—The Evangel

Mission Financial Reports

FIRST QUARTER FINANCIAL FOREIGN MISSION BOARD

Balance on hand Jan. 1, 1955\$ 2,583.98

Receipts

General Fund, Schedule A-1\$15,719.46
Africa Specials, Schedule A-2 999.06
India Specials, Schedule A-3 2,581.08
Total Receipts\$19,299.60

\$21,883.58

Disbursements

Missionary fares, costs to field\$4,412.28
Administrative costs 115.87
Furlough Allowances 1,280.12
Deposit, mobile medical unit, India 2,000.00
Support, missionaries' children 37.50
Personal gifts, missionaries on furlough 73.39
General allowance, Africa (1,000.00 supplied by Canadian Treas.) 4,000.00
Africa Specials 999.06
General allowance, India 4,466.78

India Specials 2,581.08
Payment, amortizing Japan property 90.00

Total Disbursements\$20,056.08
Balance, April 1, 1955 1,827.50
Balance of reserve, expansion medical work, India 500.00

GENERAL FUND BALANCE, April 1, 1955\$ 1,327.50

* Specialized Missionary Training Fund
Deficit Balance, April 1, 1955\$ 960.26

Medical Doctor Training Fund
Deficit Balance, Jan. 1, 1955\$ 446.60

Receipts

Margaret Engle, Kas.\$ 35.00
Bethany S. S., Okla. 63.00
Dr. Robert Worman, Interest on loan 150.00

Total Receipts\$ 248.00
Deficit balance, April 1, 1955\$ 198.60

Japan Fund

Deficit balance, Jan. 1, 1955\$ 1,048.83

Receipts

Manor S. S. Pa.\$ 61.26
Waukena S. S. Birthday offerings, Calif. (Personal to Bro. Willms) 11.00
Buffalo Mission S. S. N. Y. (personal to Bro. and Sr. Willms) 10.00
Canadian Church 29.02
Canadian Church (Personal to Bro. and Sr. Willms) 20.00
Wainfleet D.V.B.S. Canada (Personal to Bro. and Sr. Willms) 170.00
Sunbeam D.V.B.S. Canada (Personal to Bro. and Sr. Willms) 30.00
Air Hill Cong., Pa. Canada (Personal to Bro. and Sr. Willms) 30.00
Air Hill Cong., Pa. (support for Bro. and Sr. Willms) 250.00
Air Hill Cong., Pa. (support for Bro. and Sr. Willms) 250.00
Chicago Mission S. S., Ill. 31.14
Women's Bible Class, Grantham, Pa. (Personal, Bro. and Sr. Willms) 20.00
In His name, Ohio 250.00

Total Receipts\$ 882.42

Disbursements

General Allowance to Japan\$ 800.00
Specials to Japan 261.00

Total Disbursements\$ 1,061.00
Deficit balance, April 1, 1955\$ 1,227.41

Japan Property Purchase Fund

Balance due on property loan, Jan. 1, 1955\$ 1,757.84

Receipts

Amortization from General Fund 90.00

Balance due on loan, April 1, 1955\$ 1,667.84

Contributions are gratefully accepted to assist in liquidating this debt.

Cuba Fund

Balance on hand, Jan. 1, 1955\$ 255.07

Receipts

Personal offerings by individuals 680.50
Total receipts and balance\$ 935.57

Disbursements

Allowance for native worker\$ 36.00
Missionary allowance 416.75

Total disbursements\$ 452.75
Balance April 1, 1955\$ 482.82

Israel Fund

Balance, Jan. 1, 1955\$ 165.44

Receipts

Canadian Churches\$ 300.00
Christ's Crusaders, through Board of Christian Education 600.00
Engbrecht Memorial, S. Dakota 18.00
Christ's Crusaders, Chambersburg, Pa. 51.00
Martinsburg and Woodbury Cong., Pa. 50.62
Christ's Crusaders, Blandburg, Pa. 7.00

Total Receipts\$1026.62

Disbursements

General Allowance, Israel\$ 800.00
Balance on hand, April 1, 1955\$ 392.06

Jewish Holiness Crusade

Auxiliary Report

Jan. 1, 1955 to March 31, 1955
Roy F. Beltz, Treas.
Balance on hand, Dec. 31, 1954\$ 2,345.71
General Receipts from Gifts 363.49

Total receipts and balance\$ 2,709.20

Disbursements

Administrative expenses\$ 39.05
Itinerary expense 15.85

| | |
|---------------------------------------|-------------|
| Special for Blind in Israel | 10.00 |
| Loan on car | 659.70 |
| Total Disbursements | \$ 724.60 |
| Balance on hand, April 1, 1955 | \$ 1,984.60 |
| Specials included in the balance are: | |
| Bibles | 306.00 |
| Car | 127.00 |
| Pictograph | 76.00 |
| Records | 20.00 |
| Total | \$529.00 |

| | |
|--------------------------------------|-----------|
| Picture Promotion Project | |
| Balance on hand, April 1, 1955 | \$ 100.00 |

| | |
|-------------------------------------|-------------|
| Annuity Reserve Fund | |
| Balance on hand, Jan. 1, 1955 | \$ 2,700.38 |

| | |
|----------------------------------|-------------|
| Receipts | |
| Death of annuitant | \$ 350.00 |
| Interest on deposits | 10.78 |
| Total Receipts | \$ 361.78 |
| Total Receipts and Balance | \$ 3,061.16 |

| | |
|-----------------------------|-----------|
| Disbursements | |
| Annuity interest paid | \$ 114.50 |

Balance on hand, April 1, 1955

\$ 2946.66

We thank you and our heavenly Father that we were able to close this quarter's report with a balance. With the heavy demands for funds during this next quarter, we will need a steady flow of gifts and contributions to be able to meet our commitments to the fields. As we share our tithes and offerings now, we shall as well share in the rewards.

Carl J. Ulery, Treas.

GENERAL FUND RECEIPTS

Schedule A-1

Receipts

| | |
|---|----------|
| Free Grace S. S., Pa. | \$ 61.75 |
| Waukena Cong., Calif. | 10.00 |
| Waukena S. S. Birthday offerings, Calif. (David Climenhaga) | 13.00 |
| Manheim Cong., Pa. | 154.44 |
| Berean S. S. Class, Grantham, Pa. | 40.00 |
| Dayton S. S., O. | 50.00 |
| Spring Grove S. S., Pa. | 6.08 |
| Manor-Pequea Y. P. Society, Pa. | 195.38 |
| Manor S. S., Pa. | 500.00 |
| Rosebank S. S., Kans. | 43.82 |
| Mechanicsburg S. S., Pa., | 309.57 |
| Graterford S. S., Pa. | 48.46 |
| Hummelstown Cong., Pa. | 50.00 |
| Franklin Corners S. S., Ill. | 22.82 |
| Mooretown Class, Mich. | 18.10 |
| Springvale S. S. (Mary Wenger) Canada | 28.22 |
| Wainfleet S. S., Can. (Lewis Siders) | 32.17 |
| Palmyra Cong., Pa. | 135.00 |
| Pleasant Hill Cong., Kans. | 35.00 |
| Silverdale S. S., Pa. | 70.00 |
| Juniata Cong., Pa. | 30.00 |
| Missionary Society of Bethel Church | |
| Cassopolis, Mich. | 10.00 |
| Grantham, Pa. S. S. | 103.66 |
| Pleasant Hill S. S., O. | 107.40 |
| Pleasant Hill S. S., Kans. | 125.00 |
| Uniontown and Massillon Missionary | |
| Society, O. | 40.00 |
| Pequea Cong., Pa. (Urgent Appeal) | 37.80 |
| Chino S. S., Calif. | 43.90 |
| W.M.P.C., Altoona, Pa. | 15.00 |
| Green Grove S. S., Pa. | 39.03 |
| Blandburg S. S. Birthday Offerings, Pa. | 11.07 |
| Primary Class of Blandburg S. S., Pa. | 5.30 |
| Beulah Chapel Cong., O. | 479.00 |
| Bethel Cong., Merrill, Mich. | 50.00 |
| Martinsburg and Woodbury Cong., Pa. | 101.25 |
| Pleasant Valley S. S., Pa. | 54.68 |
| Deodate Union S. S., Pa. | 87.53 |
| Locke S. S., Ind. | 109.82 |
| Fairview Church, O. | 170.00 |
| Franklin Corners Church, Ill. | 32.24 |
| Indiana Missionary Conference offering | 320.53 |
| Clarence Center Cong., N.Y., | 235.87 |
| Elizabethtown Cong., Pa. | 381.00 |
| Carlisle S. S., Pa. | 84.16 |
| Union Grove S. S., Ind. | 59.52 |
| Moore's Church Y. P. Society, Pa. | 18.95 |
| Dayton W.M.P.C., O. | 5.00 |
| Upland Cong., Calif. | 239.45 |
| Fairview S. S., O. | 105.00 |
| Souderton S. S., Pa. | 72.15 |
| Greenspring Cong., Pa. | 75.00 |
| Primary Class, Rosebank S. S., Kans. | 10.00 |
| Zion S. S., Kans. | 255.55 |
| Bethel S. S., Merrill, Mich. | 302.03 |
| Waynesboro Cong., Pa. | 38.12 |
| Mt. Pleasant S. S., (Mobile Medical | |
| Unit) Pa. | 80.00 |
| Mt. Pleasant Cong. (Mobile Medical | |
| Unit) Pa. | 428.00 |
| Manheim, Rapho Dist., Pa. | 176.07 |
| Fox Hollow S. S., Pa. | 10.00 |
| Lalish Community Church, Ore. | 73.94 |
| Moore's Church, Pa. | 101.28 |
| Hollowell S. S., Pa. | 53.63 |
| Pasadena Cong., Calif. | 49.30 |
| Highland S. S., O. | 42.58 |
| Estate of Leah Dohner, O. | 909.59 |
| Missionary Conf. at Colyer Church, Pa. | 168.83 |
| Manor Christ's Crusaders (Urgent | |
| appeal) | 111.63 |

| | |
|--|-------------|
| Refton S. S., (Urgent appeal) | 61.39 |
| Lancaster S. S., Pa. | 54.27 |
| Manor S. S., Pa. | 463.68 |
| Pequea S. S., Pa. | 220.98 |
| Missionary Prayer Band, Upland, Calif. | 75.00 |
| Abilene Cong., Kans. | 110.09 |
| Christian Union Church, Ind. | 67.08 |
| Dorcas Sewing Circle, Colyer-Green | |
| Grove, Pa. | 28.50 |
| Mt. Rock S. S., (support Chester | |
| Wingert) | 500.00 |
| Leonard S. S., Mich. | 60.00 |
| Mechanicsburg Christ's Crusaders, Pa. | 186.78 |
| Antrim S. S., Pa. | 211.21 |
| Cedar Springs S. S., Pa. | 246.66 |
| W. M. P. C., Cross Roads Cong., Pa. | 43.75 |
| Highland Cong., O. | 46.75 |
| Good Will S. S., Pa. | 10.05 |
| Philadelphia Children's Bible Hour, Pa. | 30.10 |
| Messiah Home Cong., Pa. | 91.27 |
| Messiah Home S. S., Pa. | 47.84 |
| Canoe Creek Church, Pa. | 15.00 |
| Conovy S. S., Pa. | 102.82 |
| Go-Ye Fellowship (Joe Smith's support) | 216.78 |
| Chambersburg S. S., Pa. | 449.28 |
| Refton S. S., Pa. | 150.22 |
| Pasadena S. S., Calif. | 22.82 |
| New Guilford S. S., Pa. | 246.60 |
| Bethel S. S., Kans. | 14.89 |
| Waynesboro Cong., Pa. | 20.00 |
| Airhill S. S., Pa. | 216.00 |
| Grantham Dist., transfer gift, Pa. | 13.00 |
| Beulah Chapel Cong., Ky. | 10.00 |
| Mt. Pleasant S. S., Pa. | 400.00 |
| Memorial for Edwin E. and Mary | |
| Coble (Mobile Medical Unit for India) | 500.00 |
| Saville Church, Ickesburg, Pa. | 16.06 |
| Philadelphia Mission Church, Pa. | 90.00 |
| From many different individuals | 2,797.01 |
| Total General Receipts | \$15,719.46 |

Schedule A-2

Africa Specials

Receipts

| | |
|---|----------|
| Philathea Class, Grantham S. S., Pa. | |
| (Medical Supplies) | \$ 50.00 |
| Messiah Lighthouse S. S., Birthday | |
| Offerings, Pa. (Preacher's Training | |
| Fund) | 4.26 |
| Highland S. S., O. (Furnish Doctor's | |
| Home at Macha) | 21.99 |
| W. M. P. C., Abilene, Kans. (New | |
| Macha Hospital) | 25.00 |
| Philadelphia Bible School, Pa. (Medical | |
| Purposes) | 66.06 |
| Palmyra Missionary Circle, Pa. (Macha | |
| Hospital Project) | 50.00 |
| Locust Grove S. S., Birthday Offerings, | |
| Pa. (Macha Hospital) | 16.54 |
| Shenks Cong., Pa. (Medical Supplies for | |
| Wanezy Mission in charge of Mary | |
| Heisey) | 30.00 |
| Gifts from individuals for missionaries | |
| and special projects | 711.00 |
| Total Africa Specials | \$999.06 |

Schedule A-3

India Specials

Receipts

| | |
|--|------------|
| Farris Mines Cong., Va. (Special) | \$ 3.00 |
| Pequea S. S. Classes, Pa. (Sapphira) | 115.00 |
| Buffalo Mission S. S., N. Y. (support | |
| India woman) | 15.00 |
| Chambersburg S. S., Pa. (Orphan Chil- | |
| dren support) | 331.28 |
| Philathea Class, Grantham S. S., Pa. | |
| (Medical Supplies) | 50.00 |
| Pleasant Hill S. S., O. (Orphan) | 60.00 |
| Navajo Mission S. S., N. M. (Medical | |
| work) | 11.40 |
| Mary Ickes S. S. Class, | |
| Green Springs, Pa. (Orphan) | 15.00 |
| Refton Women's Bible Class, Pa. (Mrs. | |
| Monica Roy) | 120.00 |
| Philadelphia Mission S. S., Pa. (Harun's | |
| support) | 50.00 |
| Mowersville S. S., Pa. (Birthday Present, | |
| Mohan) | 20.00 |
| Fairview Young Married People, O. | |
| (Robert Christian) | 100.00 |
| Sunshine Band of Cross Roads Church, | |
| Pa. (two orphans) | 50.00 |
| Bethel S. S., Merrill, Mich. (widow) | 60.00 |
| Boys and Girls of Iron Springs D.V.B.S., | |
| Pa. (Medicine under supervision of Dr. | |
| Paulus) | 42.15 |
| Beginner's Dept., Altoona S. S., Pa. | |
| (Special) | 8.50 |
| Chestnut Grove S. S., O. (Orphan Fund) | |
| W.M.P.C., Upland, Calif. (Evangelistic | |
| Purposes) | 76.00 |
| Peace, Relief and Service (Dearness | |
| Allowance) | 100.00 |
| In His Name (Arthur Pyes) | 543.75 |
| Daughters of the King, Elizabethtown, | |
| Pa. (Rosalinda) | 105.00 |
| Mowersville S. S., Pa. (Mohan) | 50.00 |
| Gifts from individuals for missionaries | |
| and orphans, widows and other special | |
| projects | 75.00 |
| Total India Specials | \$2,581.08 |

HOUGHTON MISSION

FIRST QUARTER FINANCIAL

Receipts

| | |
|--|-----------|
| Balance on hand January 1 | \$ 213.57 |
| Friends of the Mission | 160.00 |
| Hall Offerings (Frogmore) | 56.29 |
| Hall Offerings (Houghton Centre) | 67.43 |
| Total Receipts | \$ 497.29 |

Expenditures

| | |
|--------------------------------|----------|
| Groceries | \$107.02 |
| Car Expenses | 82.25 |
| Oil for Houghton Mission | 36.75 |
| Telephone and Lights | 37.61 |
| Household Supplies | 14.88 |
| Locker Rent | 12.50 |
| Postage and Advertising | 12.30 |
| Seminar Expenses | 6.00 |
| Total Expenditures | \$309.31 |
| Balance on hand April 1, | \$187.98 |

NAVAJO MISSION

FIRST QUARTER FINANCIAL

Receipts

| | |
|-----------------------------|------------|
| General Maintenance: | |
| Offerings | \$1,246.22 |
| Child Support | 404.00 |
| Tuitions (school) | 153.00 |
| Gas | 73.33 |
| Other local | 131.43 |
| Clinic and hospital | 414.20 |
| Navajo News | 1.00 |
| Total | \$2,423.18 |

Special:

| | |
|--------------------------|------------|
| Gifts for school | \$ 165.50 |
| Gifts for hospital | 68.66 |
| Loans | 1,000.00 |
| Duplicator project | 60.00 |
| Hogan project | 60.00 |
| Total | \$1,354.16 |

Mission building and development:

| | |
|---------------|-----------|
| General | \$ 131.00 |
| Water | 10.00 |
| Total | \$141.00 |

| | |
|---------------------------------------|------------|
| Total Receipts | \$3,918.34 |
| Cash balance (beginning) 1-1-55 | 483.63 |
| Cancelled Check #428-12-29-54 | 1.50 |
| Total Cash Available | \$4,403.47 |

Expenditures

| | |
|----------------------------|------------|
| General: | |
| Table | 629.82 |
| Farm | 169.10 |
| Transportation | 412.05 |
| Light Plant | 15.06 |
| Fuel | 305.70 |
| Labor | 255.00 |
| Repairs and Supplies | 155.61 |
| Insurance | 160.31 |
| Office | 96.87 |
| Navajo News | 45.00 |
| Rent—Fr. Fd. locker | 42.86 |
| Communications | 17.31 |
| Miscellaneous fees | 8.80 |
| Total | \$2,313.49 |

| | |
|---|------------|
| Medical expenses | 216.22 |
| School expenses | 98.00 |
| Hospital equipment | 65.66 |
| Mission building and development | 809.61 |
| Expenditures for quarter | \$3,502.98 |
| Cash balance 3-31-55 | \$ 900.49 |
| Total expenditures (inc. balance) | \$4,403.47 |

Summary of Receipts

| | |
|---------------------------|------------|
| Offerings | \$2,146.38 |
| Loans | 1,000.00 |
| Clinic and Hospital | 414.20 |
| Tuitions (School) | 153.00 |
| Other local Income | 204.76 |
| Total | \$3,918.34 |

MESSIAH LIGHTHOUSE CHAPEL

FIRST QUARTER FINANCIAL

Receipts

| | |
|-----------------------------|----------|
| Balance, Jan. 1, 1955 | \$ 34.51 |
| Chapel Offerings | 717.83 |
| Personal Offerings | 83.00 |

| | |
|-------------------------|----------|
| Bal. and Receipts | \$835.34 |
| Less Expenses | 825.00 |

| | |
|---------------------------|----------|
| Bal. March 31, 1955 | \$ 10.34 |
|---------------------------|----------|

Expenditures

| | |
|-------------------------------|----------|
| Table | \$198.45 |
| Pastors Offerings | 86.83 |
| Coal | 168.00 |
| Utilities | 114.90 |
| Car Expenses | 50.00 |
| Evangelist | 80.00 |
| Gen. Executive Board | 19.60 |
| Maintenance and Service | 78.30 |
| Postage and Advertising | 16.74 |
| Miscellaneous | 12.18 |
| Total | \$825.00 |

Contributions, provisions, etc.: by the following: Brother Masemer, Herbert Kreider,

Ella Gish, Harold Eckert, Sherwood Mell, John Wolgemuth, H. F. Robb, Esther Henry.

We acknowledge with appreciation the following contributions to the Trustees Fund: Graybill Wolgemuth \$20.00; Elizabeth Kanode, \$11.00; Joel E. Carlson, \$20.00; Clifford Good, \$1.00; Mr. and Mrs. Elwood Wingert, \$25.00; Week Day Bible School, \$10.00; Charles and Dorothy Melhorn, \$25.00; Women's Missionary Prayer Circle, Fairland Church, \$25.00; Christ's Ambassadors, Lighthouse Chapel, \$25.00; Pri. III Class, \$4.65.

TORONTO MISSION

FIRST QUARTER FINANCIAL

| Receipts | |
|------------------------------------|-----------------|
| Balance on hand January 1, 1955 | \$ 5.47 |
| Church offerings | 566.33 |
| Local donations | 10.00 |
| Church at large | 18.00 |
| Total Receipts | \$594.33 |
| Expenditures | |
| Provisions | \$117.00 |
| Transportation | 4.00 |
| Public Utilities (home) | 134.55 |
| Public Utilities (church) | 102.29 |
| Promotional and advertizing | 231.49 |
| Misc. | 5.00 |
| Total Expenditures | \$594.33 |
| Total Receipts plus Balance | \$599.80 |
| Total Expenditures | 594.33 |
| Balance on hand April 1st | 5.47 |

Ronald Lofthouse

BETHEL MISSION, SYLVANUS, VA.

FIRST QUARTER FINANCIAL

| Expenditures | |
|-----------------------------------|-----------------|
| Food | \$ 83.83 |
| Transportation | 140.81 |
| Utilities and Fuel | 128.25 |
| Promotion | 15.44 |
| Household Furnishings | 6.70 |
| Property Maintenance | 4.10 |
| Special Needs | 6.00 |
| Evangelism | 2.95 |
| Total | \$388.08 |
| Deficit from last quarter. | 114.67 |
| Total Expenses | \$502.75 |
| Receipts | |
| Local Offerings | \$176.71 |
| Out of State | 118.00 |
| Total Receipts | \$294.71 |
| Expenses | \$502.75 |
| Receipts | 294.71 |
| Deficit | \$208.04 |

John Schock

NORTH STAR MISSION

FIRST QUARTER FINANCIAL

| Receipts | |
|--|-----------------|
| Church-at-Large: | |
| Friends | \$ 38.00 |
| Upland Congregation, Calif. | 25.00 |
| Wainfleet S. S., Ontario | 96.75 |
| Zion S. S. (less \$1.02 exchange) | 151.40 |
| Kindersley and Delisle | 19.20 |
| School teachers | 42.00 |
| Gormley S. S., Ont. | 56.63 |
| Rosebank S. S. Ont. | 29.50 |
| Delisle S. S. | 15.00 |
| Local: | |
| Howard Creek | 43.77 |
| Paddockwood | 19.29 |
| Candle Lake | 15.42 |
| For Foreign Mission, Brooks, Meath Park | 20.00 |
| Farm Receipts | 19.50 |
| Board Receipts | 100.00 |
| Balance, Jan. 1, 1955 | 24.53 |
| Total 1st quarter receipts | \$715.99 |
| Expenditures | |
| Groceries and Provisions (Hd. Cr. and Paddockwood) | \$103.51 |
| Farm Expense | 3.00 |
| Transportation | 205.00 |
| Foreign Missions | 20.00 |
| Property Maintenance | 3.56 |
| Electric plant, repairs and fuel | 49.42 |
| Promotional and Postage | 3.50 |
| Miscellaneous | .53 |
| Utilities (Paddockwood and Hd. Creek) | 62.77 |
| Total Expenditures | \$451.29 |
| Balance on hand | \$264.70 |
| Special Needs and Projects: | |
| Balance on hand for church seats, Paddockwood | \$ 30.00 |
| Other special needs balance | 8.88 |
| Esther Kanode (for oil stove, Paddockwood) | 5.00 |
| Florence Faus, for seats, Paddockwood | 6.00 |
| Wainfleet Sewing Circle, special | 35.00 |
| Fisherman's Grove S. S. Class for Literature | 7.15 |
| Total Special funds receipts | \$ 92.03 |

| Expenditures | |
|---|----------------|
| Deficit on oil stove | \$ 4.07 |
| Church seats and varnish | 61.23 |
| Total Special funds expenditures | \$65.30 |
| Balance on hand, end 1st quarter | \$26.73 |

Church News

Messiah Home Chapel, Harrisburg, Pa.

March 13—Bishop H. N. Hostetter spoke on "Missions" as he saw them in India, Jordan and Israel.

April 3—In the afternoon, Communion was given to approximately forty guests of the Home.

Thursday, Friday, Saturday evenings of Holy Week and also Easter Sunday morning Bro. Simon Lehman, Jr., spoke to us about "People in the Garden," "People at the Cross," "The Blood" and "The Power of the Resurrection."

April 13—In W.M.P.C. Bro. Donald Zook told us about his call to serve in Africa in I-W service. We rejoice to see our Young Men give themselves to serve the church. We are thankful for Bro. Bob Kelshner who came to the Messiah Home to serve his two years of I-W service.

April 23—In the evening the Ladies Chorus of Messiah College gave a program of music.

April 24, in the morning service, Bishop Books spoke on Hannah giving her son to God, after which Mr. and Mrs. Jesse Peterson dedicated their three children to the Lord and Rev. and Mrs. Glenn Hensel dedicated Janice Marie. The Christ's Crusaders of the Shenks Congregation gave an exchange program. The theme, "The Christian's Spiritual Resources" with topics on "The Word," "Prayer," "Fellowship," and "A Living Hope" were helpful.

April 27—A group from the Emmanuel E.U.B. Church of Cleona worshiped with us. The Pastor's talk on "The Sources of Inward Strength" and the hymns sung in German gave inspiration for a praise and testimony service.

May 1—Spring Rally Day with an attendance of 257 in Sunday school, only a few less than Easter Sunday when the attendance was 263. The children and some of the parents are brought by bus, two station wagons, cars and some walk. What a challenge to our ministers, Sunday school officers and teachers. Pray for us that we may be equal for the task. The Gospel Team gave a program in Christ's Crusaders hour. A farewell service for Donald Zook followed with a message by Bishop C. N. Hostetter, Jr. on "The Place of the I-W in Today's World."

I. B. H.

Hummelstown, Pa.

On April 13, Rev. and Mrs. David Climenhaga were with us for our W.M.P.C.

The annual Bible Conf. of the Dauphin Lebanon District was held on Sat. eve., April 30 and Sunday afternoon, May 1. The guest speakers were Rev. Simon Lehman Jr., Rev. Joel E. Carlson, and Rev. Cyrus Lutz. Also, the Mechanicsburg Male Quartette was with us.

May 1, was our Spring Rally Day. The main feature for the day was to bring new scholars as well as to rally the former ones who fail to come regularly. Another important feature of the day was a panel discussion on ways of bringing and keeping S. S. scholars.

Chambersburg, Pa.

May 8—RALLY DAY. Each year we look forward to the Spring and Fall Rallies in our Sunday school. This is the time when each Class presents their offering of the past six months as a payment on the indebtedness of our Church. It was interesting to note that almost every class topped their goal. The attendance was above average too. Speakers for this service were Rev. and Sr. Andrew McNiven from Blandburg, Pa. This missionary couple came to us filled with the joy of the Lord and we were blessed by their ministry. They shared in the service by giving us musical numbers; by teaching the children in the Junior Department of the S. S.; by Sr. McNiven giving us an informative and enthusiastic talk on the work at Blandburg; and by Bro. McNiven giving us a message from God's Word. May the Lord bless them as they pour out their lives in Christian service.

May 11—We were very happy to have Bro. Norman Wingert present for our Wednesday evening service. Bro. Wingert, who was on World Tour in the interest of MCC Relief Work, brought greetings from our missionaries in India and Israel. He told of the great spiritual darkness in India, the suffering in the leprosariums of Formosa, and the need for the financial and prayer support of our missionary program. Bro. Wingert, who is a native of Chambersburg, read a poem he has written in memory of his father, the later Bro. Daniel Wingert.

We praise the Lord for His healing power which has been so remarkably manifest in our midst. Sr. Eva Heintzelman was suffering very intensely—unbearable pain at times—from arthritis of the spine and had been told by doctors that there was nothing more they could do for her. But through the prayers of God's people and faith in the Christ she so faithfully serves, she has been miraculously healed. She is able to meet with us again after being absent for many months. To God be the glory, great things He hath done.

MARRIAGES

For these we wish God's richest blessing and send, with our compliments, a year's subscription to the Evangelical Visitor.

CHARLTON WINGER—On Saturday May 28, 1955, Miss Anna Pearl Winger of Stevensville, Ont., and Bishop William Charlton of Stevensville, Ont., were united in marriage at the home of Andrew Sider. Bishop H. H. Brubaker officiated.

OBITUARIES

"Blessed are the dead which die in the Lord."

BRUBAKER—Miss Elizabeth Brubaker 73, of Lawn, Lebanon County, Penna., died at the Lancaster General Hospital, after having had a cerebral hemorrhage for about three weeks. She was a member of Shenk's Brethren in Christ Church near Elizabethtown, Pa. She served as a missionary for the church for about 25 years, having labored at several points in Pennsylvania and Ontario, Canada.

She was a daughter of the late Rev. Jacob Brubaker and is survived by two sisters: Katie, wife of Joseph Wolgemuth, Palmyra, Pa., and Sadie, wife of James Keefer, Millersburg, Pa.

Funeral services were held from the Boyer funeral home, Elizabethtown, with further services at Shenk's Union Church in charge of Rev. J. H. Martin and Rev. Elwood Flewelling. Interment was in Risers Mennonite Cemetery.

Evangelical Visitor

Young Married People

(Ohio, Indiana, and Michigan Dist.)

The Ninth Annual Young People's Conference will convene at the Memorial Holiness Camp, West Milton, Ohio, from July 28 to 30. The two principal speakers engaged for this year's conference are Dr. J. Clair Amstutz, M. D., of Goshen, Indiana and Dr. C. N. Hostetter Jr., President of Messiah College, Grantham, Pa. Dr. Amstutz is a general practitioner in Goshen, a member of the Mennonite church, and author of a number of books and pamphlets dealing with marriage and family relations. Dr. Hostetter, one of our own men, is already known to be a capable man, definitely interested in the problems and welfare of our Christian homes.

Under the ministry and teaching of these two, well-qualified men, along with others who shall appear at the conference, a very interesting and profitable time is assured. Registration commences Friday evening, July 28. The sessions continue throughout Saturday and Sunday afternoon. All young married people, especially of the Ohio-Indiana-Michigan area, are encouraged to reserve this date on their calendar for this time of rich and refreshing fellowship. Programs may be obtained from your local pastor.

Program Committee

Church Board Treasurers

Executive Board: Harvey W. Hoke, West Milton, Ohio; Canadian Treas., O. L. Heise, Gormley, Ontario.

Foreign Mission Board: Carl J. Ulery, 1332 Malden Lane, Springfield 28, Ohio; Canadian Treas.; George Sheffer, Stayner, Ontario.

Home Mission: Glendon Snider, 412 Dakota

Missions Abroad

India

General Superintendent: P. O. Saharsa, N.E. Railway, District Saharsa, Bihar, India. Rev. William R. Hoke

Saharsa Mission: P. O. Saharsa, N.E. Railway, District Saharsa, Bihar, India. Rev. and Mrs. William Hoke, Misses Esther G. Book, Evelyn Bohland, Beulah Arnold, Mary B. Stoner

Barjora Mission: P. O. Tirbeniganj, via Muriganj, N.E. Railway, District Saharsa, Bihar, India. Rev. and Mrs. Arthur L. Pye, Misses Ruth E. Book, Mary J. Shoalts

Madhipura Mission: P. O. Madhipura, N.E. Railway, District Saharsa, Bihar, India. Dr. and Mrs. George E. Paulus

Banmankhi Mission: P. O. Banmankhi N.E. Railway, District Purnea, Bihar, India. Rev. and Mrs. Allen S. Buckwalter, Rev. and Mrs. Joseph B. Smith

Purnea Mission: P. O. Purnea, District Purnea, Bihar, India. Rev. and Mrs. Charles E. Engle

Ulubaria Mission: P. O. Ulubaria, District Howrah, West Bengal, India. Rev. and Mrs. A.D.M. Dick

Africa

General Superintendent: P. O. Box 711, Bulawayo, Southern Rhodesia: Bishop and Mrs. Arthur M. Climenhaga

SOUTHERN RHODESIA

Bulawayo Outstations: P. B. 101 M, Bulawayo, Southern Rhodesia: Rev. and Mrs. R. H. Mann, Rev. and Mrs. Fred Holland

Ave., Springfield, Ohio; Canadian Treas., Edward Gilmore, Lowbanks, Ontario.

Board of Benevolence: Musser M. Martin, Grantham, Penna.; Canadian Treasurer, James Sider, Stevensville, Ontario, Canada.

Board of Christian Education: Walter K. Dupes, Elizabethtown, Penna. U. S. Treasurer; Percy Cassel, Blair, Ontario, Canada, Canadian Treasurer.

Board for Schools and Colleges: John M. Book, 247 Euclid Place, Upland, California.

Publication Board: J. R. Aiken, Clayton, Ohio.

Free Literature and Tract Department: Rev. Zercher, Nappanee, Indiana.

Peace, Relief and Service Committee: Clair H. Hoffman, Florin, Pennsylvania.

Industrial Relations Committee: C. W. Boyer, Secretary, 2223 N. Main St., Dayton 5, Ohio.

Women's Missionary Prayer Circle: Mrs. Jacob Hock, 651 Reservoir St. Chambersburg, Pa.

J. Edgar Hoover says:—

"The increasing tide of Communism and juvenile delinquency which each day becomes a more serious threat to the youth of the nations of the world is vital testimony to the necessity for a return to religion in the home.

Today, more than ever before, we need to bring young people closer to the Bible and the eternal lessons it teaches.

The worship of God, as the Divine Creator and Helper, is an integral part of our history. The picture of the family circle,—the father, mother and children, sitting together reading the Bible—is a scene of inspiring beauty. There the Word of God is at work—molding character, lighting the path of good, inspiring deeds of service. Religion has a vital meaning, touching every aspect of life.

Unfortunately, too many of the peoples of the world have lost touch with religion. They have found

numerous substitutes for the ageless truths of the Divine Word. The revival of a firm belief in the magnificence of the Supreme Creator is a vital need. The Bible *must* be brought back into the family circle in order to properly encourage individuals to perpetuate the high moral and spiritual foundation upon which a more harmonious world can be based."

J. Edgar Hoover, Director

*Federal Bureau of Investigation
—To the American Bible Society*

Items from the News

King's College to Relocate on New York Campus

The search for a new campus on which to relocate The King's College has ended, according to President Percy Crawford, with the purchase of a former Westchester, New York resort hotel overlooking the Hudson River. The move will take place during the summer and sessions will begin on the new campus about 30 miles north of New York City in September.

Negotiations for the sale of the present college property near Delaware City to the Tide Water Associated Oil Company were completed a few weeks ago, and Tide Water will take possession of the campus July 1. Tide Water plans to construct a \$100,000,000 refinery in the heart of the former campus.

The new site for the college which moved to Delaware City in 1942, four years after it was founded at Belmar, N. J., is the former Briarcliff Resort Hotel in Westchester County. It has been operated from 1927 as a junior college for girls. Death of the college founder forced its closing.

Located on 42 acres, it has complete facilities for nearly 500 students, including adequate dining, sleeping, classroom, library, and recreation facilities. The capacity of the present college near Delaware City, Delaware, is about 300 students.

bill Brubaker, Miss Anna L. Kettering, Miss Gladys I. Lehman

Japan

4-chome, 39, Shimoyamate-dori, Ikuta-ku, Kobe, Japan: Rev. and Mrs. Peter A. Willms

Israel

Bishop and Mrs. Jesse F. Lady, P. O. Box 50, c/o M. G. Griebenow, Jerusalem, Israel

Missionaries on Furlough

Sr. Effie Rohrer, 2421 Oneida St., Pasadena 10, Calif.

Sr. Verda C. Moyer, 41 Hillside Ave., Souderton, Pa.

Rev. and Mrs. David Climenhaga, Grantham, Penna.

Miss Shirley Bitner, Ridgeway, Ontario, Canada

Miss Rhoda Lenhart, c/o Dr. P. G. Lenhart, Arcanum, Ohio

Miss Annie E. Winger, Delisle, Saskatchewan, Canada

Miss Florence Hensel, 2001 Paxton St. Harrisburg, Pa.

Miss Lula Asper, c/o Norman Asper, R. 2 Harrisburg, Pa.

Miss Erma Z. Hare, c/o Loy Hare, Allen, Penna.

Rev. and Mrs. Lewis Sider, 2001 Paxton St. Harrisburg, Pa.

Miss Elizabeth H. Engle, Bausman, Pa.

Matopo Mission, P. B. T 191, Bulawayo, Southern Rhodesia: Rev. and Mrs. Alvin J. Book, Rev. and Mrs. Ira M. Stern, Miss Mary H. Brenaman, Miss Velma R. Brillinger, Miss Mary C. Engle, Miss Nancy J. Kreider, Miss Dorothy M. Martin, Miss Eva Mae Melhorn

Mtshabezi Mission, P. B. 102 M. Bulawayo, Southern Rhodesia

Station: Rev. and Mrs. Glenn C. Frey, Miss F. Mabel Frey, Miss Ruth T. Hunt, Miss Lois Davidson

Outstations: Rev. and Mrs. Chester F. Wingert

Mtshabezi Mission Hospital, P. B. 101 M, Bulawayo, Southern Rhodesia: Dr. R. Virginia Kauffman, Mr. Joseph G. Ginder, Miss Martha L. Lady, Mrs. Roy H. Mann

Wanezi Mission, P. B. S 129, Bulawayo, Southern Rhodesia

Station: Rev. and Mrs. J. Earl Musser, Miss Anna R. Engle, Miss Miriam L. Heise, Miss Mary E. Heisey, Miss Anna R. Wolgemuth

Outstations: Rev. and Mrs. George E. Bundy

NORTHERN RHODESIA

Macha Mission, P. B. Choma, Northern Rhodesia

Station: Rev. and Mrs. J. Elwood Hershey, Miss Anna M. Eyster, Miss Pauline E. Frey, Miss Anna J. Graybill, Miss Edna M. Switzer

Hospital: Rev. Dr. and Mrs. Alvan E. Thuma, Miss Edna E. Lehman, Miss Fannie Longenecker, Miss Ruth Hock

Nahumba Mission, P. O. Box 173, Choma, Northern Rhodesia: Rev. and Mrs. H. Frank Kipe

Sikalongo Mission, P. O. Box 131, Choma, Northern Rhodesia: Rev. and Mrs. A. Gray-

Radio Broadcasts Sponsored by the Brethren in Christ Churches

| Name of the Broadcast | Station | Time |
|---------------------------|--|--|
| Brethren in Christ Hour | C K P C - Brantford, Ont. (1380) | Sunday, 2:00 p.m. |
| Brethren in Christ Hour | W M P C - Lapeer, Michigan (1230) | Thursday, 12 noon. |
| Call To Worship Hour | C H V C - Niagara Falls, Ont. (1600) | Sunday, 9:00 a.m. |
| Christian Fellowship Hour | W H K K - Akron, Ohio (640) | Sunday, 1:00 p.m. |
| Good Tidings | W B P Z - Lock Haven, Pa. (1230) | Sunday, 12:30 p.m. |
| Gospel Crusaders | W K V A - Lewistown, Pa. (920) | Sunday, 7:30 a.m. |
| Gospel Hour | K F G Q - Boone, Iowa (1260) | Sunday, 9:00 a.m. Thursday, 4:15 p.m. |
| Gospel Melody Hour | W C H A - Chambersburg, Pa. (800) | Thursday, 7:30 p.m. |
| Gospel Sunshine Hour | W V A M - Altoona, Pa. (1430) | Sunday, 8:00 a.m. |
| Gospel Tide Hour | W C H A - Chambersburg, Pa. (800) | Sunday, 8:30 a.m. |
| Gospel Words and Music | W C H A - Chambersburg, Pa. (800) | Saturday, 12:35 p.m. |
| " " " " | W K J G - Fort Wayne, Ind. (1380) | Sunday, 8:00 a.m. |
| " " " " | W K V A - Lewistown, Pa. (920) | Saturday, 12:35 p.m. |
| " " " " | W L B R - Lebanon, Pa. (1270) | Saturday, 12:35 p.m. |
| " " " " | W N A R - Norristown, Pa. (1110) | Sunday, 2:30 p.m. |
| " " " " | W Y V E - Wytheville, Va. (1280) | Sunday, 3:30 p.m. |
| Guest Choir | W C H A - Chambersburg, Pa. (FM - 95.9) | Wednesday, 6:45 p.m. |
| Joy of Living | W L B R - Lebanon, Pa. (1270) | Sunday, 1:30 p.m. |
| Living Hope Hour | W L B R - Lebanon, Pa. (1270) | Saturday, 2:00 p.m. |
| Songs by the Gospel Four | C H V C - Niagara Falls, Ont. (1600) | Saturday, 11:45 a.m. |
| Sunday Noon Bible Hour | W B U X - Quakertown, Pa. (1570) | Sunday, 12:30 p.m. |
| Verse for the Day | W H Y L - Carlisle, Pa. (1380) | Sunday, 8:00 a.m. |
| Youth Crusader Hour | W V A M - Altoona, Pa. (1430) | Sunday, 8:30 a.m. |

Please report all new broadcasts to the Secretary of the Commission on Radio, Paul Hostetler, Clarence Center, New York. Also report discontinued programs.

Dr. Crawford said that the new facilities for the four-year liberal arts college will be a big improvement over present ones, and that the move will be a great step forward in the college's history. Satisfactory academic plans are being worked out with the New York State Department of Education, according to Executive Vice President, William Jelley.

The college plans to enlarge and modernize an existing building on the new property into a gymnasium, almost equal in size to the one at Delaware City, which will be razed to make room for the refinery.

Evangelicals Warned on New Community Church Needs

Because evangelicals are failing to take appropriate action today, they may not have their fair share of churches in new communities 50 years from now. This warning was sounded by George L. Ford, associate executive director of the National Associ-

ation of Evangelicals, at the 13th annual convention in Chicago.

Mr. Ford said he learned at a recent community planning institute in Kansas City that the National Council of Churches "is planning 15 years in advance right here in the Chicago area and, of course, desires complete community control.

"I learned that the Catholic Church is planning 50 years in advance in buying property and projecting their work," he added.

"The National Council," he asserted, "is

looking forward to the day when . . . the federated church will be the answer; where a super-church organization will negotiate with developers, purchase property, initiate worship services, and then hand it over to whatever group develops the predominance of the population."

"If we do not register our evangelical convictions," Mr. Ford said, "the opportunity for seeing that communities are supplied with evangelical churches will be even less in the future because . . . we have failed to function."

Aroused NAE executives recommended that their Commission on Home Missions be made into a Commission on Church Extension to give the association "its rightful voice regarding the place of worship in community planning."

FBI Chief Reports New U. S. Crime Record

The crime rate in the United States has been increasing four times faster than the growth of the population, Director J. Edgar Hoover of the Federal Bureau of Investigation reported.

Mr. Hoover made the observation as he released the FBI's report, "Uniform Crime Statistics for 1954," which showed that for the seventh consecutive year a new record was established for crime in the United States. The number of crimes committed—2,267,250—was five per cent higher than the previous record set in 1953.

This increase was softened somewhat by the fact that the most serious form of crime, criminal homicide (murder and manslaughter,) showed a decrease of 4.3 per cent. Auto thefts also were reduced 4.7 per cent by more vigilant enforcement. However, burglaries, armed robberies, and assaults showed a substantial gain.

Some 123,830 persons were victims of serious crimes against the person (murder, manslaughter, rape, or aggravated assault) in 1954, Mr. Hoover reported. Of these, 6,850 were murdered, 270 less than in 1953. Counting deaths in which the charge was reduced to manslaughter, there were 12,260 violent deaths in the United States, the FBI chief said.

"In the 20 years since 1934, 146,869 have been wilfully and unlawfully slain," Mr. Hoover declared.

While the population of the United States has grown 7.0 per cent since 1950, he pointed out, the crime rate has increased 26.7 per cent. The rate of crimes per capita grew 18.4 per cent between 1950 and 1954.

During 1954, there were 1,406 major crimes for each 100,000 persons in the U.S. The murder rate was 4.2 per 100,000 population. More than 18,000 women were the victims of rape.

Rural crime is increasing twice as fast as that in cities, showing an 8.3 per cent growth in 1954 the report stated.

Once again, Mr. Hoover reported an increase in juvenile crime, with 2.3 per cent more youngsters under 17 arrested for serious offenses. Youths 17 and under comprised 57.6 of all criminals arrested for car theft, 49.0 per cent of all arrested for burglary, and 43.6 per cent of all those arrested for larceny.